

mark left in David. "David did evil in my sight when he slew Goliath." Now "since" David had passed his time of trial, and gone into a new world has come into his hands he is no longer to be called "the man after God's own heart," for which reason it is right to call him "the man after God's own heart" even with a sense of meaning worse than any other could give him. See the New Testament Book of Acts, chapter 13, verse 19, and the New Testament Book of Acts, chapter 13, verse 23.

### The Latter-Day Saints'

# MILLENNIAL STAR.

~~THESE ARE THE WORDS WHICH I SPOKE UPON THIS SUBJECT IN THE STARS OF APRIL 1840.~~  
BE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 8.

APRIL 15, 1849.

VOL. XI.

### REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED, "REMARKS ON MORMONISM."

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—Prov. xix. 9.

(Continued from our last.)

As this Scottish author has, for reasons best known to himself, kept his name in the dark, in the remainder of our reply we shall, for the sake of convenience in reference, call him JOSEPH PATON. We do not pretend that this is the author's real name, but only assumed as a convenience for the time being.

Mr. Paton finds fault with a revelation which speaks of a priesthood conferred "upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God." He supposes it altogether unscriptural for God to restore again to the earth the Aaronic priesthood. But what says the scripture upon this subject? God commanded Moses to anoint Aaron and his sons, and he says, expressly, that "their anointing shall surely be an EVERLASTING PRIESTHOOD throughout their generations." (Exodus xi, 15). The same covenant of an "everlasting priesthood" was made with Phineas, the grandson of Aaron, "and his seed after him." (Numbers xxv, 18.) The same priesthood existed among Israel before Aaron and his sons received their anointing, and before the law of Moses was given. (Exodus xix, 22—24.) The same priesthood administered not only the ordinances of the law, but also the ordinance of "Baptism for the remission of sins," which is one of the ordinances of the gospel. For instance, John the Baptist, who was a literal descendant of Aaron, inherited this "everlasting priesthood" by virtue of his birthright, and the covenant of priesthood made with his fathers; yet he officiated in a gospel ordinance. John, and the seven churches of Asia were not only washed from all their sins by the blood of Christ, but were also made bare in this life, "free unto God and his Father." (Rev. i, 6.) That the priesthood of Aaron will again efficaciate on the earth is clearly predicted in numerous passages of scripture. The Lord says (Isaiah lxvi) "that Israel shall be brought as an offering unto the Lord out of all nations, upon horses and in chariots, and in litters and upon mules, and upon swift beasts, to his holy mountain, Jerusalem." \* \* \* "And I will also take them for PRIESTS and for LEVITES saith the Lord."—(Verse 20 and 21.) And in the 22nd and 23rd verses he declares that the seed and name of the Levitical priesthood should remain as long as the new heavens and the new earth should remain, and that "from one new moon to another, and from one sabbath to another, all flesh shall come to worship before him." Thus we see that the Aaronic Priesthood will not only exist when Israel is restored from all nations but will continue to exist after all wickedness is destroyed out of the earth, and under its administra-

tions "all flesh will come and worship before the Lord." And as the New Heavens and Earth will have no end, neither will this Priesthood have an end, but shall abide for ever with the greater priesthood, which is after the order of the Son of God.

We will now proceed to quote a few more passages in relation to Priests in the latter times. (Isaiah lxi, 4, 5, 6.) "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the PRIESTS of the Lord. Men shall call you the Ministers of our God: and ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

(Jeremiah xxxi, 8, 12, 13, and 14.) "Behold, I will bring them from the north country, and gather them from the coasts of the earth and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither." \* \* \* "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; AND THEY SHALL NOT SORROW ANY MORE AT ALL. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the PRIESTS with fairness, and my people shall be satisfied with my goodness, saith the Lord." Thus it may be seen, after Israel has returned and repaired "the desolations of many generations," and their sorrow has for ever ceased, that still they have "PRIESTS" among them. The prophet Malachi (chapter iii, 1 to 4) when beholding the glory of the Lord, and the majesty of his second advent, when he should "suddenly come to his temple," exclaims "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the SONS OF LEVI, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of JUDAH and JERUSALEM be pleasant unto the Lord, as in the days of old and as in former years."

"At the second advent of our Saviour, the "SONS OF LEVI" will be purified and purged as gold and silver. At the first advent, the "SONS OF LEVI" rejected the Messiah, and their offerings were no longer accepted; but when he "suddenly comes to his temple," then shall that priesthood offer pleasant offerings unto the Lord in righteousness, as in the days of old. For further testimony concerning the existence of the Levitical priesthood and their administrations in the temple in the latter times, see Jeremiah xxxiii from the 6th to the 20th verses, also Ezekiel xx, from the 3d to the 45th—Ezekiel from the beginning of the xl to the end of the xviii chapter—Zechariah xiv—Joel ii."

The establishment of the Aaronic priesthood again on the earth, preparatory to the second coming of our Lord, is an event so clearly predicted in the scriptures that had Mr. Joseph Smith failed to incorporate that priesthood with the Melchizedek, doch in his organization of the Latter-day church, it would at once have proved him an impostor. But, in, the very fact that Mr. Smith has not followed the false traditions of the religious world, but has, in direct opposition to the vast variety of erroneous creeds and doctrines with which he was surrounded, restored the Aaronic and Melchizedek priesthoods, shows that he was endowed with a wisdom far superior to that of the millions of false teachers who have disgraced the name of Christianity during the last seventeen hundred years. The prophets have clearly predicted the existence of the Aaronic Priesthood, at the time of the restitution of Israel and the Second Advent. The Lord, by Mr. Smith, has fulfilled the prediction, and established its existence among men. This, then, is one more testimony in favour of Joseph Smith's divine mission.

Mr. Paton next quotes a passage from a revelation in the Book of Covenants which reads thus—"Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." Mr. Paton considers this very "dogma-

*matic," "presumptuous," and "at variance with the teaching of scripture." But we ask Mr. Paton and all of our readers to compare the above passage with Jesus's teachings to his apostles (Mathew x, 14, 15,) "And whosoever shall not RECEIVE you, nor hear your WORDS, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."*

On the 10th page Mr. Paton supposes that there is "no infallible standard" but the scriptures. Now nothing can be more absurd than such an idea. Every truth is an infallible standard, whether it is contained in the bible or in any other book. Wherever truth is found, or by whatever process it is obtained, it is infallible in its nature and becomes a standard of comparison for certain other truths which are closely connected with it; hence by the aid of truths already known, other truths are brought to light, which, in their turn also become standards of comparison. Thousands of truths in modern times have been discovered by the aid of reason and observation, which can never be proved *true* nor *false* by the scriptures alone. Newton did not establish the truth of his doctrine of universal gravitation by the scriptures—Mr. Paton's only "infallible standard;" neither did he demonstrate his doctrine of fluxions by the scriptures; neither did Kepler demonstrate his elliptical theory of the planetary orbits by the scriptures. Mr. Paton's only infallible standard never would have detected the heresy of the Ptolemaic system of the universe, which was so successfully overturned by Copernicus and his followers. If there is no infallible standard but the bible, by which to judge between truth and error, and condemn heresy, we hope that Mr. Paton will come forward speedily with his *only* standard, and by it decide whether the undulatory theory of light, or the corpuscular theory be true; for the learned world have for a long time been oscillating between these two theories, not knowing which to condemn as heresy. According to Mr. Paton, there is no way to condemn either as heresy, only by the scriptures. We ask, Could not the antediluvians receive Noah as a prophet or condemn him as a fanatic without the aid of the scriptures? How could Jeremiah prove to the Jews from any previous revelation that he was sent of God? What former scripture could prove the truth or falsity of Ezekiel's prophecy? If scripture is the only guide into truth, will Mr. Paton tell us what part of said volume justifies himself and the "clergymen of different denominations" in doing away as unnecessary in this age, inspired apostles and prophets, and the miraculous gifts of the spirit? We should like to have chapter and verse upon so important a subject. The Holy Ghost is a far more universal standard of truth than the scriptures. The Holy Ghost will guide the servants of God into ALL truth; the scriptures without the Holy Ghost, will only guide into a few truths. The Holy Ghost can unfold the grandeur, majesty, and glory of heavenly worlds, while Mr. Paton's only "infallible standard" can give no such visions. The Holy Ghost can waft the servant of God to the third heavens, and show him things not lawful to be uttered by man, while the scriptures have no such power and can impart no such knowledge. The Holy Ghost can heal the sick—can speak with tongues, and can perform many other mighty works; while the scriptures, without the Holy Ghost, can do none of these things. The Holy Ghost is greater than the scriptures, for by him the scriptures were given; hence the Holy Ghost is an infallible standard as well as the scriptures. The Holy Ghost being a universal standard of truth, while the scriptures are a very limited standard; yet both standards agree in one, and never contradict each other. That which contradicts any known truth is not of the spirit of truth, but is false. A false doctrine cannot always be detected by the scriptures; but when referred to that universal standard—the Holy Spirit, it can always be detected, for the Holy spirit deceives no one.

In my remarks upon the evidences in favour of Joseph Smith's divine mission, ("Divine Authority," page 13,) I have, among numerous other evidences adduced, referred to the late discoveries of Catherwood and Stephens in Central America, as confirmatory evidence of the truth of the Book of Mormon. Mr. Paton considers this as no evidence at all, and refers to the discoveries of Baron Humboldt and many other antiquarians, long before Mr. Smith translated that book. Now no one will dispute the fact that the existence of antique remains in different parts of America was known long before Mr. Smith was born. But every well inform-

ed person knows that the most of the discoveries made by Catherwood and Stephens were original—that the most of the forty-four cities described by him had not been described by previous travellers. Now the Book of Mormon gives us the names and location of great numbers of cities in the very region where Catherwood and Stephens afterwards discovered them. This, therefore, taking into consideration all the circumstances, is an additional evidence, of a very positive nature, in favour of the divine inspiration of this unlearned and inexperienced young man.

With regard to the old Spaulding story concerning the origin of the Book of Mormon, we remark, that it has been exploded by the most incontrovertible testimony years ago, and its lying propagators have been made ashamed of their corrupt glaring falsehoods. (See P. P. Pratt's Reply to the Rev. C. S. Bush; also Taylor's Answer to the Rev. Robert Heys.)

Mr. Paton next refers to the 29th chapter of Isaiah, and to my remarks upon it, and falsely pretends that the metallic plates of the Book of Mormon are represented in my tract ("Divine Authority,") as being Ariel, the city where David dwelt. He says, "*If the metallic plates be, as Mr. Pratt pretends, this Ariel,*" \* \* \* then they are "*cursed of God.*" Mr. Pratt, sir, has made no such pretensions: it is only another of your own misrepresentations. Now if our readers will turn to the 29th chapter of Isaiah, and carefully read the first four verses of that chapter, they will discover that the prophet predicts, first, the distress that should come upon Ariel, and, secondly, predicts another event that should be unto the Lord as Ariel. This last event is expressed in these words, "*And it shall be unto me AS Ariel.*" How was it with Ariel? Her people was to be distressed and afflicted with "heaviness and sorrow." How was it to be with the people or nation who should be "*AS ARIEL?*" Its distress, of course, was to resemble that of Ariel, or else it could not be "*as Ariel.*" The distress of the nation that the Lord says "*shall be as Ariel,*" is clearly pourtrayed in the 3rd and 4th verses, "*And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*" Now, we ask, What nation upon the earth has been visited with a distress resembling that of Ariel or Jerusalem? We answer that the book of Mormon informs us that the nation of Nephites who were a remnant of Joseph inhabiting Ancient America, were brought down to the ground by their enemies. Hundreds of thousands were slaughtered in their terrible wars. Their distress truly may be said to be "*as Ariel.*" Ariel was sorely distressed from time to time, and forts and other fortifications raised against her—similar judgments happened to the remnant of Joseph. Isaiah does not say that Ariel shall speak out of the ground, but he clearly shows that the nation which should be distressed as Ariel, after being brought down, should speak out of the ground. The words of the prophets of Jerusalem or Ariel, never spoke from the ground, their speech was never "*low out of the dust.*" But the words of the prophets among the remnant of Joseph have spoken from the ground and their written "*speech*" has whispered out of the dust. Isaiah declares, that it shall be "*as the voice of one that hath a familiar spirit.*" It was not to be the voice of a distant, vague, uncertain spirit but "*a familiar spirit,*" one that could be familiarly understood, and that too, by the most ordinary capacity. The term familiar does not necessarily imply evil, as Mr. Paton would have the public suppose. There were many corrupt persons in ancient times who had not only a familiar but constant intercourse with evil spirits and were possessed by them; and because of the constant familiarity of these spirits with those persons, they possessed, they were frequently termed "*familiar spirits.*" As was remarked above, the term "*familiar,*" does not always imply evil. Jesus was familiar with his disciples, while to the world he was more distant and spoke to them in parables. The Holy Ghost is a very familiar spirit in the tabernacles of his servants, sometimes making familiar to them things that are not lawful to be uttered or written. The voice of the ancient prophets of America has familiarly whispered from the dust in the ears of the present generation, simply and familiarly revealing the ancient history of that continent—and in a very familiar manner portrays the wonderful works of God among a nation whose history was before unknown. What a marked

contrast between the definite, plain, and "*familiar spirit*" in which the Book of Mormon unfolds the ancient history of America, and the wild, vague, and distant conjectures of learned antiquarians! It is as the voice of the dead proclaiming repentance to the living. It is the voice of those who have slumbered low in the dust, sounding an important and solemn warning in the ears of a corrupt, wicked, apostate race of Gentiles who have made "*lies their refuge*," and "*under falsehood have hid themselves*."

(To be continued.)

## LETTER FROM WILFORD WOODRUFF.

*Cambridgeport, Massachusetts, March 1st, 1849.*

Elder Pratt,—Beloved brother.—As this is my birth-day, also the first day of spring, my mind is led this morning, more than usual, to reflect upon the signs of the times of the globe upon which we dwell; and while meditating upon Zion and her messengers, my mind flits across the ocean, and runs over the wall, and takes a view of a large company of swift messengers who are the HORNS of Joseph, used to push the people together from the ends of the earth. These meditations create a desire to converse a few moments with brother Pratt, so while all nature is locked fast in sleep, before the dawn of day appears to startle man from his slumbers, I seat myself to say a few words to you. I said this was my birth-day, yes, I am 42 years old this day, how such *figures* look to a man while counting up his years in this probation. The very sight of them crowd into the mind a flood of thought even more than tongue can utter or pen can write. The last 16 years of my life I have spent in endeavouring to preach the gospel of Jesus Christ, and build up the kingdom of God in connexion with my brethren. The past is gone, I have no desire to recall it, I would not wish to live my life over if I could. I feel like looking forward and not backward. I have a great desire that I may spend my future days doing the works of righteousness, honoring the priesthood and my calling, saving the souls of men and building up the kingdom of God, that I may have a place with the faithful at the end of the race. Turn my eyes which way I will, either towards *Babylon* or *Zion*, and I find the movements and signs of either of them at the present day are fully keeping pace with the wheels of time. It is deeply interesting to see, hear, feel, and live in this age and gaze upon the scenery of the whole earth, rushing like a mighty cataract to finish its work. While the high-minded Jew, in the height of his pride, was exhausting his talents and oratory to prove to the *Roman* and the *world* his right to independence, greatness, and power, the Son of God was in lamb-like meekness bowing to the ordinance of baptism and all the rites of the gospel and commandments of his Father, looking forward to the day when he should make his second visit to his brethren with his reward upon his head. So at the present day, while the emperors, kings, princes, lords, nobles, presidents, governors, statesmen, with all the great men of Babylon, have been making a desperate effort to maintain their dignity and appear to a good advantage before the whole earth, many of the most noble spirits that ever dwelt in flesh, like Jesus and the apostles, have been meekly submitting to the ordinances of the gospel, and like little children have been subject to the authority of the holy priesthood, and have made every sacrifice required, and labored day and night to build up Zion, that the honest in heart and meek of the earth may have a place to flee to in order to escape the just judgments of that God whose rod is now suspended in the heavens, and about to fall upon the earth, and lay great Babylon with all of her greatness, pomp, power, and glory in the dust. My prayer to God is, that every elder of Israel and Saint of God throughout the whole earth, may be encouraged to labor diligently and faithfully while the day of harvest lasts, for soon night will come when no man can work; they will be just as sure of their reward as was their chief captain and head.

Brother Whipple, who left the valley late in the fall, informed me that the Utah Lake is abundantly supplied with the mountain trout, of a very large size, and all the streams, putting out of the mountains into the Western Jordan, abound with trout from a quarter up to three and four pounds. He watered his land from Mill Creek, and when shutting off the water, could go into the field and pick up any quantity he wished of very fine trout.

The rage of the gold fever still continues throughout this country. More than

200 ships have left our ports loaded to the brim with goods and gold diggers, and hundreds of others are preparing to go, and tens of thousands of people are beginning to turn their attention that way. It seems as though all the nations of the earth now believe in gathering to California, and sinners are gathering much faster than Saints, though not to the same place. The fulness of the everlasting gospel, established by Joseph Smith, in these last days, was much reproached because its founder was accused of being a *gold digger*, but that part has now become very popular until all the world believes in gold digging, and many thousands are manifesting their faith by their works, and a far greater number are desiring to do so.

Thomas Benton, of Mo. is advocating, before Congress, the propriety of establishing a railroad from Mo. through the south pass to the Pacific, with a branch to the city of the *Salt Lake*. Every possible route is inquired into to get to the gold diggings both by sea and land.

Elder Babbitt called upon me, and wished me to say to you that he had been to Washington and had got a post office established in the valley. Mr. Haywood, postmaster, and he, (Babbitt) had taken the carrying of the Mail from Kaneville to the valley, six times a year, and that all the friends could now correspond with their friends in the valley the same as in any other part of the U. S., if sent via Kaneville.

The slave question in Congress, is the great bone of contention and is now presenting a formidable appearance, and laying a firm and sure foundation for the overthrow of this government, and it is much nearer their door than they are aware of. I have written, to the presidency in Zion, a report which I expect soon to forward, embracing my tracts, a representation of all the Saints throughout my field of labour, which I make out to number 807 souls, including Philadelphia, Creamridge, Toms River, N. J., New York city, Long Island, New England States, Canadas, N. B., Nova Scotia, &c., 200 in Philadelphia; this 807 includes Saints, Mormons, Hickory Mormons, hot, warm, cold, &c., &c. I have also written concerning Washington government affairs; the subject of introducing school books into the valley, what kind, sent copies of books and reports from boards of education, what I can obtain school books for, &c.; also I have sent a file of the *New York Weekly Herald*, and written to the Recorder or Historian of the Church upon the signs of the times, embracing the revolutions of all the earth during A. D. 1848, as far as I obtained the facts or accounts of them. In closing up my address to the Historian, I expressed my feelings in a few words concerning Zion; and as I have been making some extracts from my journal, to you, I think I will continue it and give you my remarks to the Historian, upon Zion, which are as follows:—

I cannot close my record upon the signs of the times of 1848 without turning my eye towards Zion, yes Zion, which is not now merely a phantom of the brain, or a name, but actually a living thing; truly she is yet but a babe just borne, yet she has a tabernacle—the mountains of Israel—her bed is in the chamber of the rocks—her garden one of the rich valleys of Ephraim. She speaks and her voice is as the voice of God. She has a spirit which burns like flames of fire—she has power, and has started a little stone rolling from the mountains of her habitation, which increases as it goes. It is causing the earth to quake and tremble: take care ye nations, it will grind you to dust! She has messengers which go and come at her bidding—one of them can chase a thousand, and two put ten thousand to flight: they command the elements and they obey them. She has an ensign for the nations to flee to,—she has a law which will soon govern the earth. She is born in the generation that David had a view of. O praise the Lord, I am a witness that mine eyes have beheld her. She has keys to open and no man can shut—and shut and no man can open. Her power is from heaven where she has noble senators who plead her cause both day and night. This is the Zion I seek after—the Zion I speak of—her church is the Church of Jesus Christ of Latter-day Saints. Her city was “*sought out*” in A.D. 1847, and the Lord has favored her from that time, and during the year A.D. 1848, the Church was organized with a First Presidency of three persons, viz., Brigham Young, Heber C. Kimball, and Willard Richards, who gathered to the Mountains of Israel, in the Valley of the Great Salt Lake, Great Basin, North America, and have taken with them some three thousand Saints, with their flocks and herds, which makes a population of about seven thousand souls, in the city of the Great Salt Lake. The Lord has also blest their land which has brought forth in

Living does I did not cross in this last year longing for gold or silver in abundance. And while the Lord has been multiplying blessings upon Zion, in her quiet habitations, her messengers have been crying aloud to the nations of the earth and the Isles of the sea, preaching the gospel unto them and uttering their testimony in the power of God and gift of the Holy Ghost, until they have gathered their thousands together, until one of the twelve apostles of the Lamb (Orson Pratt), estimates that it will take three hundred ships to remove the Saints from the British Isles alone, to the land of Zion.

The Saints who were gathered into the valley of the Sacramento have discovered such vast mines of gold, silver, copper, and other precious ores that the report of it is creating great excitement throughout the world, especially throughout the United States, until tens of thousands are rushing to the gold regions to try to obtain the precious metals. And as the hand of God has been so visible in all the signs of 1848, may he continue his work through 1849 and all following years, until his arm shall be made bare in the eyes of all nations, until Zion shall arrive at her full strength of manhood. 'For brass may she have gold, for iron silver, for wood brass, for stones iron. May her exactors and peace officers be righteous men; may her nobles be of Ephraim and her governor proceed out of the midst of him.' May all of her messengers be armed with righteousness, in the power of God, in great glory. May all the nations of the earth fear and tremble because of her law! May the wicked find her sons terrible when they go to battle against her; and not have power to stand before them. May her dwelling places be distinguished by a pillar of fire by night and a cloud by day; and in fine, may she arise and shine forth, and spread herself abroad with all that perfection of beauty, power, and glory which has been spoken concerning her, even to the full expectation of GOD, ANGELS, and MEN.

WILFORD WOODRUFF.

March 5th.—Brother Whipple, from the Salt Lake, spent the day with me yesterday. We had a good meeting in Cambridgeport, quite a number of strangers out. I confirmed two individuals which we baptized on Saturday, one was a gentleman from Switzerland, who is well acquainted with the Swiss, German, and English languages, and I think will be useful in a future day.

W. W.

## LETTER TO THE EDITOR.

Aberdare, March 19th, 1849.

Dear sir and brother,—St. Paul commands all to "render honour to whom honour is due," &c. Many are the false assertions, circulated by calumny about our beloved brother Cap. D. Jones, since he first commenced his glorious mission in Wales; all proceeding from slanderous accusers, who love darkness rather than light. You will therefore excuse me, if I leave my pen to describe the impression his holy conduct has made upon my heart; and I can assure you, thousands in Wales, besides—Solomon said that there was a time for every thing; if he had known Cap. D. Jones, he would certainly have said, with one exception. He had no time but for the building of Zion, and he brought every moment subservient to this, as the principle thing that would tend to exalt and glorify the name of God, for ever. Like John the Baptist, he was a "burning and shining light," confuting error by solid, clear, short, and convictive arguments, with one object always in view; the good pleasure of God, doing good, rather than gain applause. In truth, it can be said of him, that he was a man of observation and reflection; with soberness, righteousness, and godliness, continually assimilating his mind with ardent love and ambitious zeal to fulfil the solemn duties of his exalted station, so that he might be approved by his master, as a good and faithful servant. His sublime, generous, diligent spirit, applied itself with new exertion continually, as circumstances and experience opened an enlarged field for duty; and the prosperity that followed his labours in the Lord, creating holy delight, filling his heart with satisfaction and firm hope, that the kingdoms of the world, will soon become the kingdom of our Lord and Saviour Jesus Christ. Sacred scriptures, immediate revelations from God, supernatural agency of the Holy Spirit, were the source, standard, and rule of his sentiments, so that his religious principles abone before the multitude that attended his lectures, with such argumentative force, and clear reasoning; that the traditional mail, which blinded the understanding was rent in twain; and truth, the "treasure of the

holiest," revealed to the astonished view, rejoicing in victory over blind zeal, prejudice, and bigotry. His clear head, good heart, solid sense, and serious piety, removing all obstacles, so that the arrows of truth pierced the heart with conviction. His mind calm and dispassionate, viewing his theme in every light, collecting his best thoughts upon it, clothing them with the simplest, yet powerful words of "*Iaith ei fam*" (mother's language) to answer the comprehension of the lowest of his auditors; drawing the attention also of the learned to the astonishing convincing effects of his hidden might and power. Remarkable for aptness, in the illustration of his subjects, by sensible images, &c; always exhibiting the fulness of the Gospel through the merits and compassion of an unchangeable Saviour, to all who would believe, repent, and be baptized for the remission of their sins; holding forth to the obedient, self-evident knowledge, of the purest and noblest kind; inspiring the young converts in the midst of persecuting foes, with resignation and fortitude; spreading before them the conflict on one hand, victory and a crown of everlasting life and boundless happiness on the other. He was particularly successful in acquiring with his audience, *Authority*, disposing his principles with clear method, solid arguments, adorned with words well chosen, proper and *expressive*; a quality belonging to the Welsh language beyond all others, according to the testimony of many learned men. Cool in the rational, easy in the familiar, earnest in the persuasive, &c., such qualities, with Divine inspiration, naturally gave him authority which astonished his hearers.

In *conversation*, free, friendly, easy, and unreserved, like the magnet attracting the mind towards the "sides of the north, as the honoured place, where the city of the Great King should be built in the mountain of his holiness, beautiful for situation, soon to be the joy of the whole earth as the chosen Zion of the Lord; having desired it for his habitation, and his rest for ever, where he will abundantly bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause His saints to shout aloud for joy. Nothing so seasonable, important, and entertaining, to the temper of his mind, as a conversation with those who "were asking the way to Zion, with their faces thitherward."

Our beloved brother's affection and humility on one hand, his resolution and courage on the other; bearing the contempt of the world with dignity and appulse with decency; had gained the affection of the members of the church of Jesus Christ; particularly those holding the priesthood, to such a degree, that the thought of parting for a short time, would cause a sensation, not to be described by words. It would be a difficult matter to find in Wales, among from three to four thousand *Saints*, one, where some kind office, useful instruction, &c., had not been received; particularly the children of *adversity*; who can testify, that his kind sympathy and consoling advice always cheered the soul; "when hungry," he, with our beloved sister, his consort, "fed them; thirsty, gave them drink; naked, clothed them; sick, visited them, &c." The poor officers in coming to my house, one would say, "I was without a hat, but brother Jones gave me this (exhibiting my brother's best); another, I was without clothes, but the Captain gave me this suit; another, I was without shoes, but Mr. Jones gave me these." At first, it was a riddle with me where my brother kept his American store; as "give him, give her, give them," was his language, and never did I hear him say, "give me." At last I remembered that his store was in Heaven; and that his Father "supplied all his need according to his riches in glory."

In *counsel*, at the head of his brother officers, his goodness, wisdom, and benevolence, shone in a courteous, free, condescending, affable, open, unreserved, and friendly manner—to all, without affectation, or stiff, morose, conceit towards any. In connection with the *public*, he took great care that his doctrines and language should answer the capacity of his hearers; his ambition, whilst treating of the highest subjects, to be comprehended by the lowest understanding. His knowledge of them, not so flattering as that of the learned "Cambray," who said, "that there are always three-quarters of an ordinary congregation who do not know those first principles of religion, in which the preacher supposes every one to be fully instructed."

The difficulties he met with in the execution of his office were not few, nor far between; having by hard labour, night and day, worn out the strength of his constitution, so that the weakness of his body greatly troubled his mind. The great

men of Wales at first despised and looked with scorn upon the obscure Mormon missionary ; and all the religious camps thought themselves secure under the instructions of their *learned theologians* ; but their peace was not of long duration ; the arrows of truth sent forth by our brother, began to pierce and cleave the heart, so that many asked, " what shall we do ? " and, of course, the same answer delivered formerly by a sent servant of God, was applicable to the same question now ; therefore, without wresting the scriptures of truth, and thinking himself wiser than God, his answer at all times was, " repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And the little band who flocked under his standard of truth, soon exhibited the signs of being called, " chosen and faithful." The little one, also soon became a thousand, to the total destruction of the peace of the numerous religious sects of Wales. Then the stir was made, and the general cry to conflict was, *forward* ; and all the camps, who were formerly in battle array, one against another, now joined in a covenant of everlasting peace. " Pilot and Herod made one ; " and the heroes and champions of learning appeared in front, making a grand array with the multitude on one hand—the little Mormon missionary on the other ; shewing a contrast far more wonderful than that of Goliah and the youthful shepherd, David. And amongst the number of the multitude I shall set myself in the hindmost rank. But what astonished me, was, that the armour I then wore, was nought but the traditional perplexing doctrines of the learned, which were blown like chaff before the Euroclydon of truth, that proceeded from the Mormon missionary. In the midst of this great perplexity, my comrades resorted to the lying tower of the prince of darkness for ammunition ; and brought forth all manner of lies, calumny, &c., when somethousands left the camp of villany and joined the Mormon legion ; and we soon found out the benefit of the change ; not only in getting into better company, but getting the whole armour of God, with the power of the everlasting priesthood concentrated in the *gift of the Holy Ghost*. So that with indescribable joy we can say, that our " souls have been plucked as brands out of the fire, and our strings fallen in pleasant places." The first engagement was not the only victory ; the Mormon missionary went on, from conquering to conquer, until the offensive camps were soon constrained to turn into a defensive state ; and the loud cry for the *American false publications*, " come over and help us." And surely the devil has a faster skiff than any of the Atlantic steamers, for in the short space of a few weeks, the well filled black ship, with the glorious treasure arrived ; and the varied characters of Hogarth and Punch could not equal the varied visages of the enemy, while pursuing with avidity the quack exiles of life, contained in these devil's charms ; and the great men, who had for their motto, " no addition to the word of God," made wholesale additions, and exceeded the American father of lies. As you know, newspapers and journals are combustible things ; so stock being so great, was overheated ; the camps took fire, and are burning ever since ; and hundreds continually flocking to the despised Mormon city of refuge ; and the wonderful letters begin to form themselves into the position of " Babylon the great is fallen." And the *Mormon missionary*, the *hero* of the day, to the *great* astonishment of thousands, has now returned to the camp of Israel with the first fruits of his victory, to the glory of God and eternal shame of the devil.

Dear sir and brother,—The false assertions of the sectarian churches in Wales induced me to pen the foregoing reflections ; doubtless they may give you half an hours amusement.—They proceed from an honest heart, but a *very young scribe* ; therefore, excuse the attempt which is far below doing justice to the exalted character of my adored father, Captain Dan Jones.

My beloved brother, Mr. Wm. Phillips, president, sends his kind respects to you, &c., " Elijah's mantle has fallen upon Elisha," this is the pass word with all the Saints.

I do thank my heavenly Father for continual promises that obstacles shall be removed, and that I shall soon commence my mission in Brittany, &c. I have in the course of the last twelve months, baptized about one hundred, which I consider a fair commencement.

Your obedient servant and brother in the new and everlasting covenant,  
W. HOWELLS.

## EXTRACTS FROM CONFERENCE MINUTES.

## LIVERPOOL.

*Held Feb. 25th, 1849.*—This conference represented 12 branches, containing 835 members, including 40 elders, 46 priests, 81 teachers, and 12 deacons; 40 emigrated, and 69 baptized, during the past quarter.

MILTON ANDREWS, President.  
J. S. CANTWELL, Clerk.

## EDINBURGH.

*Held March 18th, 1849.*—At this conference were represented 21 branches, consisting of 1 high priest, 43 elders, 49 priests, 43 teachers, 18 deacons, 1,222 members, total 1376; baptized during the last quarter 195, received 34, removed 33, cut off 16; emigrated 48, died 2, scattered 38.

WILLIAM GIBSON, President.  
GEORGE PEDEN WAUGH, Clerk.

## GLASGOW.

*Held March 25th, 1849.*—At this conference were represented 26 branches, consisting of 1 high priest, 1 seventy, 78 elders, 78 priests, 75 teachers, 43 deacons, 1,426 members, total 1700; baptized during last quarter 275, received 66, removed 56, cut off 46, emigrated 57, died 30, scattered 30.

ELI B. KELSEY, President.  
WALTER THOMPSON, Clerk.

## SHEFFIELD.

*Held March 25th, 1849.*—This conference represented 1503 members, including 1 high priest, 47 elders, 83 priests, 46 teachers, and 26 deacons; baptized during the past quarter 322, cut off 20, removed 49, received 29, emigrated 57, dead 5.

CRANDELL DUNN, President.  
HEZEKIAH MITCHELL, Clerk.

## LINCOLNSHIRE.

*Held March 29th, 1849.*—This conference represented 7 branches, containing 358 members, including 18 elders, 25 priests, 11 teachers, and 4 deacons. Since Dec. 25th, 1848, 96 had been added by baptism, 62 had emigrated, 6 removed, 6 cut off, and 1 dead.

W. L. CUTLER, President.  
J. E. TAYLOR, Clerk.

## DERBYSHIRE.

*Held April 1st, 1849.*—This conference represented 10 branches, containing 357 members, 2 scattered; including 42 elders, 24 priests, 15 teachers, 10 deacons; baptized during the past quarter 16, cut off 36, removed 5, received 11, emigrated 5.

LEWIS ROBINSON, President.  
T. B. WARD, Clerk.

**The Latter-day Saints' Millennial Star.**

APRIL 15, 1849.

**BOOK AGENTS.**—In all of our balance sheets which we shall hereafter send to the present book agents, we shall incorporate all the debts contracted with the office, by the Conferences, through their former agents. The Conferences are particularly requested to immediately settle up and completely balance their old debts, contracted through their former agents. To prevent disappointment the Conferences should positively forbid their sub-agents from entrusting out Books, Stars, and Pamphlets, so that timely remittances may be made from the sub-agents to the general agents, and from them to our office. In this way conferences will always have on hand either the books or the money, and will be able to do their business more punctually.

Immediately after the reception of the eighth number of the present volume of the STAR, our agents are requested to state, by letter, whether they will require, in pamphlet form, any of the "REPLY TO REMARKS ON MORMONISM," and how many, as we intend concluding the article in the next number, and shall soon take down the type. The "REPLY" will be of the same size as the "DIVINE AUTHORITY," and of the same price. Let there be no delay, as we shall only publish about the number ordered.

## PRIESTCRAFT IN DANGER.—A DRAMA.

BY WILLIAM M'GHEE.

ACT I.

SCENE I.—*Lord Aimwell's Castle.—Dr. Clamour sitting in the Breakfast Parlour.—Enter Lord Aimwell.*

Lord Aimwell.—Good morning, my dear Doctor, I am delighted to see you; but I confess I am as much surprised as delighted. You said on parting, last night, that our breakfast hour would interfere with your Sabbath duties, in the performance of which, you said you were very punctual, and therefore we would not be favoured with your company this morning.

Doctor Clamour.—Oh! my lord, you'll not have heard; she's not well.

L. A.—Who's not well? you perplex me. You're not married—you have no sister. Dear doctor, do tell me quickly, who's not well?

Dr. C.—The fact is, my lord, my congregation consists of my clerk, the sexton, and the sexton's wife; now the sexton's wife is a woman of delicate health, and when she cannot come out, we cannot muster the number required by the Rubric, and, of course, we have no sermon on those days. I walked over this morning, and found the good woman suffering from head-ache; and as I had breakfasted but slightly, I thought I might as well come back to your lordship's regular breakfast.

L. A.—(*Musingly.*)—I am sorry to confess I have hitherto bestowed too little consideration on matters of religion; your present explanation has opened to my mind a wide field for reflection. And this is our State Church! A church which costs the nation so many millions sterling a-year to support her! There must be something remarkably wrong, either in the system itself, or its workings. Dear doctor, do you believe a church like this worthy of a revolution and civil war every ten years?

Dr. C.—My lord, you astonish me! your words seem scarcely to befocken a true son of mother church. Worthy of a revolution and civil war every ten years! Between ourselves, what would become of the higher ranks of society without our State Church? If keeping the great mass of the people in subjection, and subservient to the will of the few, be worth anything—if keeping the aristocracy in quiet possession of all their posts, pensions, sinecures, and estates, be worth anything—if preserving "our glorious constitution," (the wonder and admiration of the world,) free from innovation, be worth anything,—then not only every ten years, but every ten days, yea, every ten hours, she is worthy of such a contest as would sweep off our serfs by the thousand, and drench our nation in seas of blood; if necessary.

L. A.—(*Aside*)—And this from a minister of the Gospel of Peace!—(*To the doctor.*)—But, doctor, you have left one consideration in the back ground, which, if brought forward, would tend mightily to strengthen your argument.

Dr. C.—What is it, my lord? what is it? if any point of importance has escaped my memory, do let me hear it?

L. A.—You have forgotten to include in your long list, the inexhaustible sinecures and emoluments of the clerical profession, by which priestcraft is supported, and of which you, yourself, are enjoying the sweet fruits.

Dr. C.—Thank you, my lord, thank you; I perceive you are perfectly able to do it for me.

L. A.—I beg your pardon, my dear doctor, I assure you, I have no wish to offend; my object is to elicit truth, come in what shape it may; I feel my need of enlightenment on such subjects; and, I confess, the remarks you have already made have

struck me as being foreign from the sentiments which a minister of the Gospel of Peace should entertain. I love and venerate the religion of Jesus Christ; but surely it was never intended to be used as a cat's-paw in the hands of power for the enslavement of mankind? I love my Queen and country; and as I have been, I hope I shall still continue to be a useful subject, doing all in my power to effect the perfect freedom, both in mind and body, of my countrymen. And I think that religion, instead of being set up as a barricade to hinder the emancipation of mankind, should be used as the only weapon to effect such a glorious object. But as we will be favoured with your company throughout the whole of this day, I think we could not do better than pursue this interesting subject; in the mean time, as the family are stirring, we had better prepare for breakfast.

[*Exeunt.*]

SCENE II.—*Liverpool Harbour.—H. C. Kimball, Solus.*

And these are Britain's shores. And this is Liverpool. Here, in this busy harbour, are ships from every nation under heaven, importing and exporting merchandise of almost every description. Here, man from every corner of the world meets his brother man of different clime and colour. And he who, by the most polished address, can best deceive and cheat his fellow, boasts of most civilization. Here, 'midst this busy hum of trade and commerce, I stand a homeless, friendless stranger. Amongst all these living masses, moving to and fro, I recognize no friendly face to bid me welcome. I almost feel as if I were a being of another world. A being of another world did I say? It is true I am so in a certain sense, I am an ambassador from God to man. I am the bearer of a commission from him who is "King of kings and Lord of lords," to all the kings, governors, rulers and people of this lower world; and in obedience to this commission I am come to Britain. It is true I am a stranger and in poverty—what then; my master, who protected me, and paid my charges through the continent of America, and across the great waste of waters, will not desert me now; I have faith that he will not, and faith like mine must bring me meat, drink, and lodgings, and a rich harvest of souls into the bargain.

*Enter G. D. Watt, walking musingly along, at last he casts his eyes on H. C. Kimball, and starts back in astonishment.*

G. D. Watt.—Gracious heavens! 'tis he! 'tis the very identical person I saw in my vision of yesternight!—his countenance—his dress—his gait—all—all are the same! they are imprinted on my memory in such a manner that I cannot be mistaken, yes, sure enough—he is a stranger, and as such should claim the sympathy of every feeling heart. I'll speak to him forthwith.

(Addressing *H. C. Kimball.*)—Good morning, sir; you appear to be a stranger in these parts?

H. C. K.—Good morning, sir; that I am a stranger you may learn from the fact, that you're the first of British blood I've yet exchanged words with. And 't is not many minutes since I first set foot on British ground. I have travelled many thousand miles by the command of God, to preach the gospel, and cry repentance to the inhabitants of this land; and thanks be to God, I am thus far in safety, though without money or friends.

G. D. Watt.—Without money you may be, but you have at least one friend you may rely on, sir; I love to deal plainly with all men, and, perhaps, you'll be surprised to learn, I left my home this morning purposely to meet you here. Last night my sleep went from me, and I lay musing on the signs of the times, when suddenly there shone a light around me, above the brightness of the sun, clear, pure and transparent; I marvelled at the sudden change, and looking around, I saw the figure of a man, advancing from the farthest corner of the room towards my bedside, I marked the figure well, and 'twas yourself, sir; every feature of your face is the same, and the very same dress from head to foot, I even marked your walk so well, I feel assured I could have known you by it. Advancing to my bedside, with mild benignity of countenance, you informed me of your present journey to this country, and that you would land in this harbour this morning, and requested me to meet you here about this time. You then smiled upon me with a smile so sweet, I think I feel its influence now, and turned and walked away. The light receded in the same degree, until I was left in total darkness. Wherefore I have not been disobedient to the heavenly vision, for such I feel assured it was; and now let us retire from the crowded bustle

of this place, to the nearest house where we can procure refreshments, of which you must stand much in need, and I shall then learn in what manner I can best serve you.

H. C. K.—Blessed, for ever blessed, be our God, whose protecting power is so marvellously put forth in behalf of his servants! and may the choicest blessings of God rest upon you, whom he has so richly favoured with a revelation of his will. I am ready to follow where you lead; let it be to some retired situation, where we can pour out our souls in thankfulness to God.

G. D. W.—Here, just at hand, is a temperance hotel, in which I am acquainted. I perceive, by the flag suspended over the door, there is a meeting of the order, but I doubt not we shall be accommodated with a private room. Let us enter.

H. C. K.—Stay: let us examine the inscription upon this flag.—(*Reads.*)—“TRUTH IS MIGHTY AND MUST PREVAIL.” Why, my guardian angel, we are rich in omens of success this morning. Yes, blessed be God, truth is mighty and must prevail, until the false and rotten systems of men are crumbled into dust, and the kingdom of God is firmly established on their ruins. From henceforth I adopt this inscription as my motto, and under this auspicious flag let us enter, and mature our future plans.

**SCENE III.—*A beautiful Lawn in front of Tythington Manse.—Dr. Clamour, Solus.***

’Tis strange, that while all nature’s lulled in sweet repose, and not a breath of evil stirs the world, my couch I cannot keep. I’m like a demon—a haunted demon, who runs a race in reckless desperation, pursued by phantoms of his own creation. Reflect, I dare not; much I fear, reflection, instead of closing up these wounds already made, would burst them up a-fresh, with force incurable. Something must be done, to soothe my feelings, and calm my troubled soul! What shall it be; shall I turn a traitor to the cause I have so long espoused, and boldly stand forth for the truth and God? Alas! I fear I cannot; already I am idolized as the champion of the church, and how should I dare to meet the censures of that body and the world! and, above all, how could I leave the titles, dignities, and wealth by which I am surrounded, and go forth like him I now impiously dare to call my master, without a place to lay my head?

Or, shall I still go on as I’ve begun, in spite of my convictions, to batter down all who come in opposition to the views of mother church.

Nay, even here I am not safe. A strange, restless, enquiring spirit begins to creep into the very highest of our aristocracy; and this spirit, aided by the light diffused from Mormon doctrines, spreading through the land, bids fair, at no distant date, to hurl about my ears that fabric I so fondly lean on, and with it, all my reputation and my wealth. When such men as Lord Aimwell begins to challenge priestcraft, and can so well define the uses that it is basely put to, then farewell to priestly honours, But I will—will!—(*Enter a boy with a packet.*) What’s this you’ve brought, my boy, something of importance, surely?

Boy.—Ant please your reverence you ’ll give me something for rising sae early.

Dr. C.—(*Throwing down a penny.*)—There’s a penny for you, pick it up, and be gone.

Boy.—(*Looking disdainfully at the penny.*)—Aye, Aye, i’ts nae lee to say, “As cauld ’s charity at a priest’s door.” Ye ’ll better pick it up yoursel, sir; it ’ll soon kittle another in ye’re black coat pouch.

Dr. C.—Our order, once so venerated, is now of low repute, when boys like that can openly deride it. But now for the packet, we shall see what it contains. (*Opens and reads.*)

Rev. Sir,—We are truly sorry you were prevented by indisposition from attending our meeting last night. We hope you will quickly recover, and live long to aid our cause on the earth. I am requested to give you the particulars which transpired at said meeting. You are aware that our good bishop called a secret meeting of the clergy within his diocese, to concert such measures as would effectually put down that new set of impostors, risen up under the name of Mormons, who are at present committing such havoc amongst our congregations. There was a full attendance of our rev. ministers, and most alarming were the accounts brought in from all quarters, of the progress of the impostors. It is said, that one of their number, styled an Apostle,

[Exit boy.]

landed in England, and immediately commenced preaching and baptizing all who believed. And such miraculous power followed, that many, upon coming out of the water, commenced preaching likewise, by which means, they have spread over the land like an inundation. And what is more marvellous still, they say, that great signs follow the believer, insomuch that the blind see, the sick are healed, and the lame walk. Some of the clergy testified to several miracles of this kind, which came under their own observation. We dare not enquire from whence cometh this power, but must just pronounce it from the devil. These doctrines, so destructive to our system, are spreading with such rapidity, that, in some instances, whole congregations, clerk, sexton, and all, have been taken from us; and it is evident, if we let them thus alone, all men will believe on them, and the craft from whence we obtain all our wealth will be destroyed. But, alas! the worst remains to be told. We could come to no certain conclusion as to what can be done. We much fear we have been too long in setting ourselves to work. Time was when we could have persecuted them, even to the death, but now, that cursed law, liberty of conscience, prevents us only in an underhanded way. Public discussion has been found to be rather injurious than otherwise. They are such profound scriptorians, and speak with such certainty and power, there is no coming against them with effect. There is but one method left us to attempt, and even that is doubtful. Their preachers are generally, with but few exceptions, low, ignorant, illiterate men, and such as are liable to the sneers of the learned. We can, on this score, hold them in derision, and never spare plenty of ridicule; raise the hue and cry of false prophets, impostors, deceivers of the people, &c., and hire such characters as are willing to annoy them in every possible way, and bring them into trouble with the authorities. By such means, we hope to keep, at least the respectable and wealthy portion of the community from joining them. We leave these hints for you to act upon as you see fit. We feel assured you will do all things for the best, the case is one of pressing urgency. We would only hint further, that you can, in your capacity of magistrate, do yourself ample justice when opportunity offers. No more from, dear sir, yours, &c.,

THEOPHILUS THUNDERCLOUD, A.M.

And can it be that matters are come to this, no use now in halting between two opinions. My mind is made up. From henceforth I am the bitter and determined enemy of Mormonism, and shall show Lord Aimwell, and the world, my bitter enmity to all delusion. (*Tears the letter and stamps upon it.*) Oh, that I had the power so to tear and stamp upon this most accursed sect. But no—let me go about the task in the true spirit of dissimulation. There's honest Saunders Snoddem, a true born Scot, and staunch supporter of the presbyterian order, to him will I go, and sound his feelings in a subtle way; I hope to gain his co-operation, and then for the campaign.

*SCEENE IV.—A neat rural Cottage.—Saunders Snoddem and his wife Janet in earnest conversation, the latter with a new Testament on her lap.*

Saun.—It's a gay while sin the scriptures has gitten sic an o'erturn, as we hae gien them this morning. And now, Janet, sin we hae made up our mind to lea' the religion o' our forefathers and become saints by name, as weel as principle, we wad do weel to consider the effect it may hae on our wardly interests.

Janet.—It's weel upon threty years now, sin we first linked our fate thegither, and I think that's the daftest word I've heard you say in a that time. We hae aye lean'd on religion for the love o' itsel, without letting our wardly interests rule the choice, and I hope we'll do that still.

Saun.—True eneough, Janet, true eneough, but an alteration o' circumstancess whiles alters cases; our former form o' religion had aye a large share o' popularity, and being in fashion, it brought nae persecution after it, for ye ken, the devil aye likes his ain. But ye'll fin an act now lass, ye maun lay ye're accounts to hae ye're name cast out as evil, and a manner o' slanderous reports'll be raised against us to the detriment o' our character; maybe, to the turning us out o' house and ha', and the loss o' the wark that's gi'en us a comfortable bit o' bread.

Janet.—Weel, weel, this might a be sae, though there'ssome o't no very likely. I dinna think his lordship (God bless 'im) has a particle o' a persecuting spirit in 'im. He has been a kind master to us, and likes weel to reward industry, without asking what ye're religion is. It was but yesterday he came spanking in here, set himself down at the

fire, and cracked wi' me as if he had been ane o' oursels. I did na think there was as much guid sense in a the nobility put thegither. I dinna ken what for, but my heart warms to him, and I dinna believe he wad be guilty o' a dirty action. But though the warst should come to the warst, tho' we should be turned into the wide world to beg our bread, we wad be unworthy o' the name we're gaun to take on us, if we loot a thought o' come between us and our salvation.

Saun.—I dinna ken, Janet. I hope the best, but I think it right to fear the warst. And oh, its awfu to think on the possibility o' turnin' back "like a dog to his vomit," or "like a sow that was washed, to her wallowing in the mire."

Janet.—I used aye to rejoice o'er the firm determination o' character ye used to evince on every occasion, and I think, as far as I ken mysel, ye hae nae right to fear flinching in me. We should aye mind that great scripture truth, "No man putting his hand to the plough, and looking back, is fit for the kingdom of God."

Saun.—Janet, ye hae aye been dear to me, and mony happy days we've spent thegither; but never were ye as dear, and never was I as happy as at this moment. Yes, I fin now, that through the assistance o' the Holy Speerit, we'll come off victorious.—(*Looking through the window.*)—But wha's this coming up the avenue at this early hour? as sure's am leevin, its his reverence, Dr. Clamour, and he's comin straight up to our door, I canna unersetan what he can be wantin' we us.

Janet.—I'll lay my lug tae a bawbee, he'll ha'e heard ye were at the meetin yestreen, and he'll be comin up to joke ye about it. I tae be, I wadna miss 'im.

Saun.—It's no likely that ill be his errand. But, we'll see; whist, he's at the door.

*Enter Dr. Clamour.*

Dr. C.—Peace be here this morning. I am afraid my early unusual visit has disturbed you in your devotional exercises.

Saun.—No a bit, sir, no a bit; our morning prayers have been offered up this hour and half back; and sin that we have been instructing ourselves frae the scripture in some o' the fundamental principles o' the religion o' Jesus.

Dr. C.—I am rejoiced to see you so usefully employed, especially in times like these, when doctrines so subversive of our holy religion are afloat in the world. You'll have heard of this new set of impostors, risen under the name of Mormons.

Saun.—Deed hae I, sir, deed hae I. We had a very stirring discourse frae a minister o' that body yestreen.

Dr. C.—Last night! and you heard them! You amaze me! Where was it?

Saun.—In Tythington, no that far awa.

Dr. C.—Indeed! and are they come under our very noses. I never heard of it till this moment. Now tell me seriously, Saunders, what did you think of the stuff you heard, you would no doubt think it very absurd.

Saun.—Weel, sir, as ye appear to be curious, ye's get it a' in few words. I had heard a heap about their delusion; and when I heard o' the meeting, I thought there was nae use in takin the thing second hand, I would just step o'er and hear for mysel.

Janet.—Ye'll do well to try that plan o' yersel, sir.

(*To be continued.*)

A SONG FOR THE SAINTS.

TUNE—"Long, long ago."

Soon we will gather to Zion's fair land;  
Will, will you go, will, will you go?  
Then we will join with a glorious band;  
Will, will you go, will you go?  
Hundreds and thousands have reached the shore,  
Where there is plenty in basket and store,  
Where there are prophets inspired, as of yore,  
Will, will you go, will you go?